GODS Generall Summons to his last Parliament.

By George Phillips.

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Reuel. 20. verse 12.

And I saw the dead both great and small stande before God: and the bookes were opened, and another booke was opened which is the booke of life, and the dead were iudged of those things, which were written in the bookes, according to their workes.

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Gods general Summons *to his last parliament.*

The text read in the 2. Epistle of S. Paule to the Corin. 5. Chap. 10 verse.

Wee must all appeare before the Iudgement seate of Christ. That euery man may receiue the thinges which are done in his body, according to that he hath done, whether it be good or euill.

THis Text is the generall Summons of God, whose dominion reacheth from Sea to Sea, and from the floud vnto the worldes ende, in signe whereof the Elders threwe downe their Crownes before him saying: *Thou O Lord art worthy to receiue all glory, honour, and power.* In this ge-

Psal. 72. 8
Apoc. 4. 10

nerall conuocation wee meete with these matters: The first, that our assembly shal be general, for *Wee shall all appeare, &c.* Secondly, *before the iudgement seate of Christ*, and laste of al, why we must appeare: *That euery man may receiue the things which hee hath done in his body, according to that he hath done, whether it bee good or euill.* In remembrance of this day of appearance, the saints do incourage themselues in the middest of al their miseries. As *Dauid* said, *I haue remembred thine euerlasting iudgments (O Lord) and haue receiued comfort.* Whereas if there were no iudgment day, as *Ahab* sold himselfe to work wickednes, so euery one would giue himselfe to follow vanity, like those epicures which said: *Come let vs enioy the pleasures that are present, and take our fil of the creatures in our youth feasting securely til iudgement cōmeth vpon them, as the house fell vpon Iobs children.*

Psal. 119. 52

1 King. 21. 2

Wisdo. 2. 6

Iob. 1. 19.

There is no shifting off from this day,

day, for we muſt al appeare, If wee woulde ſeeke to hide vs (like Adam) we cannot: for Gods ſummoner wil either find vs out as *Elias* found *Ahab*, or ouertake vs as the waters did *Pharao*, or meet vs, as ý angel did *Balaam*. If Sion were ſure that their captiuitie ſhould not faile, but bee turned into libertie, then it is like that they would not ſit downe and weepe riuers of teares by Babilons riuers of water, nor ſo much as hange vp their harps in ſign of ſorrow, as heretofore they haue done. Therefore the day of our appearance is ſette before vs as the time of Syons captiuitie: or as the cherubins with the ſhaken blade of a ſword, or as the Piller of ſalt that was Lots wife. Therefore as Paule ſaide of the temporal magiſtrate, If ye will not feare him doe wel,: ſo if yee wil ſtand before the ſpirituall Iudge Ieſus Chriſt without trembling, liue wel: If yee pray, pray zelouſlie lyke Hezekias: if you heare the worde of God hearken vnto it attentiuely, like

Genes,3,8
2 Reg,21,10
Exod,14,28
Num,2.,24
Pſal,137,2
Genes,3 24
Gene,19 26
Rom.13,3
2 king,20,2

the people that preſſed vpon Chriſt to heare the worde, and when you practiſe, doe it fruitfully like Iob. That you may ſay like *Ionadabs* ſons, *Thus haue we obeied the voice of our father.* As we are al ſummoned, ſo we muſt al appeare, *for as a ſnare ſhall that day come vpon al them that are on the whole earth.* So that looke howe helpeleſſe the birdes are, when they are ouerwhelmed with the net, ſo al mans reſiſtance ſhal be without a remedy at that day. Paule ſpeaketh of a general appearance here, that euery one may lay his plat before hand, like the vnfaithful Steward that ſaid, I know what to do, and men muſt be at a point what to ſay, leaſt they bee taken tardie, like him that was neuer ſo careful to prouide for the worlde, as in the daye before his ſoule muſt leaue his body, and his body & ſoule packe out of the world, when *Rebecca* aduiſed *Iacob* to ſteale *Eſawes* bleſſing, he fel into this conſideration, If my father in handling mee ſhal finde that

Mark.4,1

Iob,31,
Iere.35,8

Luke,21,35

Luke 16,4

Luke 12, 18 and 19

that I am not *Eſaw* his elder ſonne, I may haue a curſe in ſtead of a bleſſing: and ſo if we preſume to preſent our ſelues in Gods preſence, without care of beeing either the very ſame, or at leaſt, as like the men we ſhould be as may be: It is out of controuerſie, that we ſhal carry awaie a curſe, rather then a bleſsing. Becauſe God wil feele man, as *Iſaac* felt *Iacob*. Ther fore as Iacob put on his elder brothers garment, ſo we muſt put vpon vs Chriſt Ieſus his righteouſneſſe. Iſaac felt the outwarde garment and it was Eſawes, and our mother the church biddeth vs put on Chriſt his garment, therin to come before him, that we may bee ſure to haue a bleſſing. God turned the ſelling of Ioſeph into a kind of ſauing his brethrē, whileſt they muſt either haue foode from him, or be famiſhed. It hadde beene worth the ſeeing to haue beheld what paſsions heauen afforded to thoſe brethren, as howe forwarde weeping is to quench rough words,

Gen, 27, 11

Gene, 27, 23

Gene, 27, 15

Gene, 47, 2

the people that preſſed vpon Chriſt to heare the worde, and when you practiſe, doe it fruitfully like Iob. That you may ſay like *Ionadabs* ſons, *Thus haue we obeied the voice of our father*. As we are al ſummoned, ſo we muſt al appeare, *for as a ſnare ſhall that day come vpon al them that are on the whole earth*. So that looke howe helpeleſſe the birdes are, when they are ouerwhelmed with the net, ſo al mans reſiſtance ſhal be without a remedy at that day. Paule ſpeaketh of a general appearance here, that euery one may lay his plat before hand, like the vnfaithful Steward that ſaid, I know what to do, and men muſt be at a point what to ſay, leaſt they bee taken tardie, like him that was neuer ſo careful to prouide for the worlde, as in the daye before his ſoule muſt leaue his body, and his body & ſoule packe out of the world, when *Rebecca* aduiſed *Iacob* to ſteale *Eſawes* bleſſing, he fel into this conſideration, If my father in handling mee ſhal finde that

Mark.4,1

Iob,31,
Iere.35,8

Luke,21,35

Luke 16,4

Luke 12, 18
and 19

that I am not *Esaw* his elder sonne, I may haue a curse in stead of a blessing: and so if we presume to present our selues in Gods presence, without care of beeing either the very same, or at least, as like the men we should be as may be: It is out of controuersie, that we shal carry awaie a curse, rather then a blessing. Because God wil feele man, as *Isaac* felt *Iacob*. Ther fore as Iacob put on his elder brothers garment, so we must put vpon vs Christ Iesus his righteousnesse. Isaac felt the outwarde garment and it was Esawes, and our mother the church biddeth vs put on Christ his garment, therin to come before him, that we may bee sure to haue a blessing. God turned the selling of Ioseph into a kind of sauing his brethrē, whileſt they must either haue foode from him, or be famished. It hadde beene worth the seeing to haue beheld what passions heauen afforded to those brethren, as howe forwarde weeping is to quench rough words,

Gen, 27, 11

Gene, 27, 23

Gene, 27, 15

Gene, 47, 2

careful Ioseph was to keep his pledg
Gene,42,24 of their returne with their father and
friendes in that hee lockt vp his bro-
ther. And when he hath them howe
loath he is to let them go againe, for
he planteth them neer himselfe Such
Gene,47,11 ioy shal our appearance bring to vs,
to see our elder brother Iesus Christ
to be our iudge: what desire hee will
haue to plant vs by him, if wee haue
care how wee shoulde come before
him, he feedeth vs with his sustenãce
or else our soules woulde sterue, hee
holdeth our flesh in Heauen for a
pledge, that the whole generation of
the faithful may be blessed. *Vp I pray*
1 King, 14 2 *thee* (said *Ieroboam* to his wife) *& dis-*
guise thy selfe, that thou be not knowne
to be the wife of Ieroboam. Fain would
Ieroboam haue help for his sicke son,
but loth was hee to haue the woman
knowne to bee his wife, least his euil
demeane should make hir misse of a
good answere. And so would al men
willingly appeare, if they might in-
dent with the iudge that they should
come

come only for their good and heare of no hurt. Where the scripture saith that *Obediah feared God greatly:* it giueth a reason to proue it. For when *Iezabel* destroyed the Prophetes of the Lord, *Obadia tooke an hundreth Prophets & hid them by fiftie in a caue, and he fed them with bread and water.* 1 kin, 18, 3 and 4.

For whosoeuer doth hear God doth good for Gods people like *Obadiah:* and God dooth good to him, for so many of *Pharaos* seruantes as feared God, were preserued from the daungerous haile. Our sauior Christ sheweth the cause why the godly are so desirous to appeare, and why the vngodly are so lothe to come before Christ: Of the first sort he saith: He that doth truth commeth to ỹ light, that his deeds might be made manifest, that they are wrought acording to God. Exod, 9, 10

Iohn 3, 21

Hee is like the poore true meaning man mo'ested wrongfully, that neuer ceaseth soliciting ỹ iudge that he may haue a daye of hearing, like the widdow that cryed, Auenge

Luke 18, 3

me

me,&c. of the other he saith. *Euerie*
Iohn,3,20 *one that doth euil hateth the light, and commeth not to the light, least his deedes should be reproued.* Hee is like ỳ guiltie defendant calling for respite of iudgement, like the diuels ỳ cried,
Matth,8,29 let vs not bee tormented before the time. But Paule speaketh not of the certeinty of any definite time, but rather of the general appearance, and so of the impossibility of any mans exemtion, from being accomptable in his Stewardship.

Luke,16,13 The scripture mentioneth one account of a bad Steward, but least any man should thinke that that parable should only warrant the account of bad men, Paule putteth the question out of controuersie that our account shal be generall, for he saith flatly, *we*
acres 25,9 *shal al appear. Wilt thou go vp to Ieru-*
Acts,25,10 *salem and there be iudged of these matters before me*, sayde *Festus* to *Paule*. *Paule* might appeare to Ceasars iudgement seate, because hee was a Romaine borne.

Ther-

Therefore Feſtus ſaide, *Wilt thou, &c*, but wil we, or nil we, euerie mothers childe of vs ſhal appeare where Chriſt hath ſummoned vs. Then let not the badde ſtand ſtil at the weake ſtate they are in, like Pharaos leane kine, nor the good ceaſe to goe on in their pilgrimage like ſtrangers on the earth, but like Ioſua going towarde Canaan ſay: *I and my houſholde will ſerue the Lord.* When Salomon had ſeene all the inconueniences of the ſluggardes Vineyarde, he tooke it for a warning: And wee are verie happy menne, if wee haue the grace to take heede of that which is foretolde vs.

Acts 23,28

Gene.47,28

Ioſua.24,15

Prou.24,32

When Felix heard Paule diſpute of his appearance to come, he trembled, and ſo do the diuels with all the wicked, but few examine themſelues with Ieremie, who ſaide, *What haue I done.* Except it be when it is too late like Ioſephes brethren in the famine, which ſaid one to another *we haue vterly ſinned againſt our brother in ỹ we ſawe*

Acts,24,26

Ierem.8,6

Gene,42,21

Gen,42,21 *sawe the anguish of his soule when he*
Gene,3,1 *besought vs and wee woulde not heare him, therefore is this trouble come vpon vs.* The serpent was iustlie called the subtelleſt beast in the fielde, and sinne the sonne is like the diuell his father, loth is it to come in his owne likeneſſe, but as the diuell came to
Sam.1,28 *Saule* in the shape of *Samuel*, so com
Eccle,10,11 meth sinn, not like a serpent, but like the subtil serpent, that stingeth without hiſsing. Serpents come closely, that men may not perceiue them, so shal they first feele their sin, and then see that they haue sinned, when they cannot amend ỹ matter. But se how Pauls epistle coms running like the messenger to Iob, & saith he is dead,
Iob,1,14 & I am escaped to tel thee: See here a message is come from the dead Paule to admonish vs to bee carefull to liue wel while we are heere, that wee may meet with him in his ioye elsewhere. The hart of a wise man is
Eccles,10,7 at his right hand saith Salomon (vz) he is ready to follow al good admonitions. When

When men are vppon the Sea (in danger) they wil caſt al away to keep their life, & we ſhould leaue al things willingly for the life to come. What is the world, but as an incõſtant ſea? what are the troubles heere, but as tempeſts there? what is the Church afflicted, but as a ſhip toſſed? & what are chriſtian men, but carefull marriners ſtriuing againſt ſtorm & ſtream, to ariue ſafe in the hauen of Heauen? Sailing was very dangerous in Pauls long voyage by Sea, but yet he wafted on, And we muſt trauel through many troubles to the kingdome of Chriſt. As Paules fellowe ſailers wiſhed for ỹ day, ſo al chriſtians deſire the true light. Therefore ſaieth *Dauid, When ſhal I come and appeare beefore God:* as though he thought euery minute to bee a moneth vntill the iudgement day were come. This maketh the ſpouſe ſo inquiſitiue after him, that ſhe is queſtioning with as many as meet her, *Saw ye him whom my ſoule loueth?* The church woulde

Acts,27,38
Apoc,13,8
Iam. 1,8
Luke 21,8
Acts 27,9
Acts 14,22
Acts,14,22
Pſal,42,2
Cant,3 3

not

not see Christ, as Philip & Andrewe
Luke 19,3 saw him, nor as Zacheus saw him, nor
Heb,12,1 as ỹ cloud of witnesses saw him but so
Math,17,2 in his kingdome, as *Moses* and *Elias*
sawe him in his glorie vppon Mount
Thabor. Take heed, *watch & pray,*
Math,13,33 *for ye know not when the time shall be,*
(saith our Sauiour Christ to the dyf-
eiples, becausе we know not the daie
of appearance) therefore wee are of-
ten warned to watch, that we may be
ready: like the mariner that waiteth
on the winde and tide, like the smith
that smiteth whiles the yron is hot:
and as birdes breed while summer la-
steth. The speech of *Abraham* to the
rich man in hel, concerneth vs now
Luke 16,25 while we are out of hel *Sonne remem-*
ber that thou in thy life time haddest
Psal,95,8 *pleasure.* The Psalmist saith, we must
heare God while it is to day (vz) while
we may, and in another Psalme, *I*
Psal,116,12 *will pay my vowes now* saith the pro-
phet teaching men to take their pre-
sent opportunitie, to giue God his
duty

dutie other waies they may soothe vppe themselues, with *Beholde O Lorde how that I am thy seruaunt*, but cannot saye, *and the sonne of thy handmaide*, while they are not at hande to doe his beheastes. Psal.116.14

Christ saide watch, *for ye know not when the houre wil come*, becausse we know not at what houre Christ will come: therfore it is reason to be ready euery houre, and the last houre is vnknowne to vs, that wee might account euery houre to be the last hower: yet as before the Wall falleth downe, some stones drop out of it, and cliftes appeare: as before the flame mounteth, some smoake is seene. And as before the mightye thunderbolt, a flashe of lightning flieth out, so wee haue very manie tokens that we might take heede of the iudgement daye to make vs more carefull how wee shall come before the iudgement seate of our Sauiour Christ, seeing his comming is as a theefe in the night (That is) when as Matth.25.13

all

Apo,16,15, al are ſecure and aſleepe in their ſins; for danger commeth moſt when it is leaſt looked for. Irrecouerable as a ſtronger net thē ỳ which chriſt made a hole in, when al the birds brake out after him ſinging, *The ſnare is broken and we are deliuered.* As a ſnare ſhall it come on al them that dwell on the earth. As Chriſt asked the Iewes for which of his good works they ſought his death: ſo it would bee knowne, which of Gods bleſſinges haue baniſhed vs from him: for as the fuller the buckette is with water, the more hardlie it is haled vp out of the well, ſo the more men abound in God his bleſsinges, the farther they are from him. Therfore ſaid Chriſt, No man commeth vnto me, except my father draweth him. And ſeeing (like mice in Gods barne) wee are content to feed on his corne, and enioy his bleſſings here, but loth to ſee the Lorde of the harueſt. Paule telleth vs, *That we muſt all appeare.* Euery mothers child of vs. And they needes muſt, that

Pſal, 124, 6
Luke,21,35

Iohn 6,44

that needes ſhall.

The ſecond obſeruation is, That we ſhall appeare before a Iudgement ſeate. Whereby is vnderſtood that Iudiciall power that is giuen to Ieſus Chriſt in heauen and in earth, but moſt ſpecially that generall Iudgement, which was reuealed to S. *Iohn*, whereof he ſaith, *I ſaw a great white throne, & one that ſate on it.* 12. *And I ſawe the dead both great and ſmall ſtanding before God, and the bookes were opened, &c.* As it cannot be but offences muſt come, ſo it cannot bee but Iudgement will followe. Paule could not acquite the beſt of vs with death: but ſo ſoone as hee had ſayd, *It is appointed for al men once to die:* addeth, *and then commeth the iudgement.* *Balaam* rode on till the Angel met him, where he could not turne: and ſo long as men haue to deale but with men, they dare ſay, *declare, and*

Matth. 28. 18.

Apoc. 20. 11.

Luke 17. 1.

Heb. 9. 27.

we wil declare. They wil pleade their own caſe, but when the matter commeth in queſtion, before Chriſt who will be their dayes man, or take vpon him to anſwere one thing of a thouſand? We are put in mind of a Iudgment ſeate, that all may iudge themſelues, that they be not iudged, that is to ſay, condemned of the Lord. In this world *Iezabel* can get two that will ſay, that *Naboth* blaſphemed God & *Ahab*. The Iewes will bring forth falſe witneſſe that Chriſt ſayd, *Deſtroy this materiall temple of Ieruſalem, and I will build it vp againe in three daies.* And becauſe the lawe ſayth, That in the mouth of two, or three witneſſes, euery cauſe in controuerſie muſt bee proued, therefore iniquitie hath prouided, Knights of the poſt, that are readie to ſweare almoſt to any matter for a little money. But as whē the Elders left *Suſannaes*

1.Reg 21.10.

Mat. 26.60.61

Suſan. 50.

cauſe

cauſe in wrong ſentẽce, *Daniel* took in hand to right it: ſo whẽ the mightie haue wronged the meaner ſorte, Chriſt will determine of the matter. Therefore *Dauid* made choice of his iudgement before any other: firſt, for that God goeth wiſely to work, in waying the waight of euery mans matter, *Ponder my cauſe, O Lord.* And then for ſpeedie diſpatching without reſpite of iudgement from terme to terme: *For I haue remẽbred thine euerlaſting iudgements (O Lord) and haue receiued comfort, vz.* The time will come when Gods iudgements ſhall ſtande, not onely in ſtead of all plea, but alſo inreuocable for euer. It is a terrible matter to fall into the hands of the Lord: becauſe that if he beginneth with a man, he will make an ende with him, as he did with *Eli*. *Dauid* eſcaped the hands of *Achiſh* King of Gath, by faining himſelfe to

Pſalm. 5. 1.

Pſalm. 119. 52

1. Sam. 4.

1. Sam. 21. 13.

be mad: but bee ye sure God is not
mocked. *Nabuchadnezzar* was
Dan.5.27. wayed, & found too light in the ballance, and his kingdome diuided to the Medes and Persians. And how can any man sooth vp himselfe, imagining God to bee like to men, who receiuing light golde, are contented to take that in tale, which is wanting
Luk.19.24. in waight? He that abused one talent had it taken from him: much lesse may we prophane many blessings, & yet possesse them still. If we haue all receiued talents, then must we al giue accounts. If we all haue treasure, we
Matth.6.19. must all haue care that it canker not: we did not receiue them to lay them vp idely: for it was sayd, *Occupie till*
Luke 19.13. *I come*. Neither helpeth it, that wee do render as much as we haue receiued: but God will haue spirituall in-
Luke 19.23. tereste of all his spiritual blessings, be-
Matth.22.21. cause he is God, as *Cæsar* had tribute

because

becauſe he was King. The remembrance of the iudgement ſeate of Chriſt ſhould make men as loth to conſent to ſin, as *Ioſeph* was to hearken to *Putifers* wife: for as he ſayd, *How can I doe this great wickednes and ſinne againſt God?* So ſhould all men ſcan the matter, and ſay, If I ſin, I ſinne againſt God: if I ſinne againſt GOD, I muſt anſwere it before his iudgement ſeate another day. *Ioſeph* was prouident, and yet ouerſeene in ſinning: for though hee would not cõſent to Madam *Putifer*, yet would hee ſweare by the life of his Lorde *Pharao*. See how ſinne pleadeth cuſtome with *Ioſeph*, as *Laban* did with *Iacob*, when he ſayd, That it was not the manner to marrie the yonger before the elder. Becauſe it was vſuall in *Pharaoes* Court to ſweare by the life of *Pharao*, vpon euery light occaſion, therefore *Ioſeph* neuer ſuſpee-

Gen. 39. 9.

Gen. 42. 16.

Gen. 29. 25.

teth it to bee a ſinne: ſo that where ſinne is not ſuſpected, it is quite neglected: and where it is not had in lothing, there in time it ſeemeth nothing.

Gen.4 7. Ezc.18.2. *Adams* Apple was like *Ezekiels* ſower grape, whereof the fathers taſting, the childrens teeth are ſet on edge: for the ſonnes are many times tainted with their fathers ſinnes, as *Gehazies* poſteritie were with his 2.Reg.5.27. leproſie. Therefore as all are guiltie in reſpect of nature, ſo all are ſummoned to the ſeate of iudgement. The diuels did acknowledge againſt themſelues a time of torment, & the Matth.8.29. gueſt at the wedding was ſpeechles Matth.22.12. on a ſodaine: ſo ſhall the wicked either in ſpeech cõdemne themſelues, Luk.19.22. like him that was iudged of his own mouth: or by mute ſilẽce argue their Iob.9.2. owne guiltines, that GOD may not ſtand to pleade with them that cannot

not anſwere to one matter of a thouſand. The gueſts that were called to the ſupper of that King which made a marriage for his ſonne, requited his kindnes, with I pray ye hold me excuſed, for I haue bought oxen, and I goe to trie them. The ſecond, with I haue bought a farme, and I muſt go and ſee it. And the third, with I haue married a wife, and I cannot come. If they were ſo loth to come when hee called them of his mercie, how vnwilling will they be (thinke you) to appeare when hee calleth them of his iuſtice, when they cannot beare him in hande, that men are ſo ſimple to buy oxen before they trye oxen, or to lay out money for the pigge in the poke, that the money ſhall be told before the farme be bought and ſold, that they will firſt pay for it, & then ſuruey it? no, but he ſayd trueth that confeſſed, and ſayd, I haue married a

wife, and I cannot come: for they that are married to the world, as a man to his wife, they send God answer that they cānot leaue the world their wife, till their dying day.

And then neither I pray thee excuse mee may serue the turne, nor I cannot come, bee taken for an aunswere: but *corpus cum causa* must be returned to the iudgement seate of Christ. They do wel then who walk worthie of their calling, by walking according to the same: like the Apostles who sayd, *VVee will giue our selues to prayer, & to the ministratiō of the word continually.* Godlinesse must be as carefully kept, as it is painfully gotten, least like ebbing waters (at full tide) wee hasten to our fall. *Paul* telleth vs of a Iudgement, because thereby a difference shall bee made betwixt the better and the worse sorte of people: for as there

Acts. 6 4.

1. Timo. 6 20.

was

was no time when, nor companie whom the diuell choſe before the ſonnes of God, when they were aſſembled before the Lorde: ſo it is with the wicked, who reſemble the braſen faced ſtrumpets, who couet the companie of honeſt women, placing their grace in ſuch, becauſe themſelues are graceles. For as God bleſſed *Laban* for the loue he had to *Iacob*, ſo they knowe that the worſe fareth well for the betters ſake. This made the tares creepe vp anon after the good corne. The fie to ſlip into the net with the good fiſh, & the vngodly to ſit in the ſunne-ſhine with godly, that they might haue a being for a time: for when iudgement cõmeth, they ſhall appeare but as Satan amongſt the ſonnes of God (that is) in the company, but not of the company of Gods elect: and as the theefe at the barre, not for his good that he hath

Iob. 1.

Gen. 30 27.

Mark. 13.26. Matth. 13.48.

Iohn. 2. 1.

hath done, but for the euill hee hath committed: but the reſt like *Moſes* and *Elias* familiar with Chriſt. The reaſon of this is, that Chriſt being the true light, might ſhew himſelfe to be ſo indeed, by leauing nothing that is a deed of darknes, vndetected to the children of light, that he may be iuſtified in his ſayings, and cleere whē he is iudged. The wicked muſt bee detected of what they haue been, and the vngodly muſt be noted for what they are, and all this muſt be brought to light by the light: for as mens ſins haue been ſmothered in the world, ſo haue they bin buried in the graue. You ſee thē that the iuſtice of Chriſt and the vnrighteouſnes of man doth bring a iudgement. As *Barrabas* his inſurrection, and the lawes equitie cauſed his impriſonment.

Matth. 17.3.

Luk. 23.19.

The vſe of this is as fit for our age, as *Iethroes* counſell was for his ſon

in

in lawe *Moses*, in aduising him not only to make Iudges in Israel, but also prescribed such principall qualities, as should be predomināt in their calling: As a good courage, the feare of GOD, true dealing, and cleerenes from the corruption of bribe taking: so that if a man in the spirit of *Dauid* should demand of thē this question: *Are your mindes set vpon righteousnes, O yee congregation, and doe yee iudge the thing that is right, O yee sonnes of men?* They durst appeale to God like *Dauid*, that said, *Be thou my Iudge, O Lorde, whether I haue walked innocently or not.* For thus should men learne to iudge as they would be iudged.

Exod. 18. 21.

Psalm. 58. 1.

Psalm. 26. 1.

Iustice hath both her handes full continually, in signe whereof, her right hand gripeth a sword, and her left hād lifteth vp a paire of ballance.

Teaching

Teaching Magiſtrates to way euery matter in the ballance of a good conſcience, that they may know which cauſe is the lighter. So *Dauid* intreateth God, *Ponder my cauſe, O Lord.* And then deuide to each man his owne, as *Salomons* ſword ceaſed the ſtrife betwixt the womē that ſtroue for the liuing child. But if the ſword bee ſwayed before the waytes haue wayed, then may you ſee *Annanias* who ſhould iudge according to law, commanding to ſtrike *Paul* againſt law. Then may you ſee *Peter* ſtep in with the ſword, and ſtrike off *Malcus* eare. Then doe you ſee the Magiſtrate deale more haſtely thē wiſely. Thē receiueth the very law it ſelfe a maime at the hande of the Magiſtrate. *Dauid* commending the flouriſhing ſtate of Ieruſalem, ſaid: *There is the ſeate of iudgement, euen the ſeate of the houſe of Dauid.* This ſeate

Pſalm. 5. 1.

2. King 3. 25.

Ioh. 18. 10.

Dauid

Dauid calleth the seate for iustice, to shew the right vse of the iudgement seate, & the house of *Dauid*, noting what men should sit there: euen iust men like the seede of *Dauid:* or els as *Pilate* iudged Christ faultles, and yet put him to death. And as *Felix* to please the Iewes, left *Paul* in prison: so they will set their consciences on the tainter hookes, and be as olde in euill, as in age, like the vniust Iudge reproued by *Daniel*. But the good Magistrate is like the munition that ouerpeereth the cities walles in time of warre, threatning the enemies that are without, and comforting the inhabitãs which are within: or such a preseruatiue as the pitch was to *Noas* Arke, sticking fast vnto the sides without, and within: or like a hedge to the vine to keep it from the destroyer: or like the tree that *Nabucadnezzar* sawe refreshing such as came

Luk. 23. 22. 24

Acts 24. 28.

Susan. 52.

Exod. 6. 14.

came vnder his ſhadow: or like *Moſes*, ſeeking to ſet them at one that
Exod.2.13. ſtriue: or like *Iob*, helping them that
Iob.31.21. lye at the gate, and are not able to
helpe themſelues: or like *Dorcas*,
Acts 9.39. making clothes at his owne coſt for
the poore, that ſuch may lament the
loſſe of him when he is gone, as re-
ioyced by him when hee was here.
But if he bee not ſuch a one as hath a
godly care of thoſe that are commit-
ted to his charge, there is ſuch a fault
in the choſers as was in the trees of
the wood, who annoynted a brãble
Iudg.9.14. in ſtead of a better tree. But this hath
been an olde ouerſight in the moſt
aſſemblies, that they forget that ma-
xime or ſpeciall principle giuen by
almightie God, *Whom the Lord ſhall
chooſe, him thou ſhalt make gouernor.*
None are ignorant, that the iudge-
ment ſeate was *Moſes* ſeate, who
haue read or heard that ſaying of our
Sauiour

Sauiour Chriſt, *The Scribes and the Phariſies ſit in Moſes ſeate, &c. Moſes* was a man that would both ſay, and doe well, and therefore was called faithfull in all Gods houſe. But as the Scribes (that would ſay what they muſt, but do what they liſt) ſucceeded *Moſes* in the ſeate of Magiſtracie: ſo wicked men like that abomination of deſolation, do ſit where they ought not: and this is that vnſeemly ſight that *Salomon* ſaw ſome times, *VVhen ſeruants were ſet on horſebacke, and Magiſtrates made to goe on foote.* When Chriſt was glorioufly vpon Mount Thabor, it is witneſſed that his very rayment was as white as the light, which ſheweth that there is an intent in cauſing your Magiſtrates to differ from other men in the excellencie of his very garment: for as hee offendeth in life by his euill example, ſo he ſpotteth his garment,

Matth.

Matth. 24.15.

Eccle. 10.7.

Matth. 17.2.

garment, that is ſcarlet or purple: and then *Eſay* telleth him, Sir your ſinnes are as red as ſcarlet. And *Ezra* his meſſengers ſpake plainly: *The hande of the Ruler is chiefe in this treſpaſſe.* Theſe men are more vnmeet to rule then *Zedechias*, that had his eyes put out, for they will not ſee: and *Adony Bezecke*, that had his fingers cut off, for they may, but will not gird thē with their ſword vpon the thigh. And therefore *Salomon* complaineth grieuouſly: *I haue ſeene wickednes in the place of iudgement, and iniquitie in the place of equitie.*

Eſay.1.18.

Ezra.9.2.

2.King.25.7.

1.Iud.6.

Pſal.45.4.

Eccle.3.16.

That euery one may receiue the things that are done in his bodie, &c.

BY euery one is meant, that none can eſcape, no more thē that gueſt at the Wedding could bee vnſpied when

Math.22.11.

when the house was full, so that no man may sooth vp himselfe: for as the King came in to see the guests, so he came to iudge them to. And as *Peter* sayd, *All that worke righteousnes are accepted with God:* so all that worke vnrighteousnesse, are reiected from God: and because euery one shall bee iudged, therefore *Paul* maketh priuate application of his exhortation, and saith, *Let a man examine himselfe.* Like as in the riddle that Christ propounded, *I tell you, that one of you shall betray me:* euery man fell into examination of himselfe, *Master is it I?* Eleuen of them could not expound it, and the twelfth would not. So they that will not reproue themselues now, must looke to be reproued another day to their shame. Would not a man bee ashamed to haue his faults written in his forehead? Saint *Iohn* saw a book

Acts 10.35.

1.Cor.11.28.

Matth.29.21.

22.

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Mauh 22 11.

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Acts 10.35.

1.Cor.11.28.

Matth.29.21.

28.

open, and that was the consciences
of all men, wherein our selues shall
Apoc.20.22. as plaine remember our faults, as if
they were layd down in writing be-
fore vs. Then that propheſie is ful-
filled, *I will reproue thee, and set be-*
Psal 50.24. *fore thee the things which thou hast*
done. These words (*euery one*) doe
include the shortnes of the iudge-
ment day: for as the little clowde
that *Elias* his seruaunt sawe vpon
1.King.18.44. Mount Carmell (though it were but
of the bignes of a hande) contained
much raine in it: as the little penny
Matth.22.19. contained the Princes picture. And
as *Dauids* little stone that carried
1.Sam.17.50. great *Goliaths* present death in it.
And as the lightning comming from
Matth.24.27. the East, is immediatly in the West,
so shall a short time, and a few words
comprehend a great and swift iudg-
ment. Therefore sayd Paul, *A short*
Rom.9.28. *word shall the Lord make vpon earth:*

For

For why should GOD dispute with men, *that cannot answere one thing of a thousand?* sayth *Iob.* Iob.9.2.

May receiue the things that are done in his bodie. Seeing our bodie must receiue the things that it hath done, that is, *This bodie that we now carrie.* That was but a seducing doctrine of the Sadduces; who affirmed that there is no resurrection of the dead: for as *Paul* sayth, *If our hope endeth with our life, wee were most miserable of all men.* This was the opinion of such, as grounding vpon reason, were outreached by faith: for where reason endeth, there faith beginneth. Therefore (sayth *Paul*) *By faith wee vnderstand that the world was made by the worde of God, and that the things which are, were not made of things which did appeare.* Matth.22.13. 2.Cor.15.19. Heb.11.3.

Now if we turne faith into reason,

or rather if wee doe reason in faith, we shall finde the trueth of this doctrine confirmed by reason and common sence: for if wee beleeue that God created man of nothing (which the Scripture calleth creation) then
Gen.1.1. must we much more beleeue that he can raise man vp againe when hee is some thing that created him of nothing. But if any Saduce will say that he denieth not a resurrection of Gods people, in respect of any want of Gods power, but thinking it needeles, because the badde goe imediatlie in soule to hell, and good soules to God that gaue them. I answer, that it is as requisit that there be a resurrection as that there should bee a God, otherwise the bodie and soule should neuer meete and bee ioyned to the head Christ Iesus: for as *Paul* saide,
1.Cor.15.51. *Beholde I shew you a mysterie*, so I say, and he ment that our coniunction

on with our head Christ must bee done mistically by the working of the Godhead, or else we shall still bee like the kerchief that was by it selfe, (that is) as it was wrapped vp in a place by it selfe, seuered from the rest of the linnen clothes that were about his body: so we the members should bee parted from Christ our head in heauen, and should remayne on earth by our selues. And Christ himselfe saith, that if he should not raise vp all at the last day, then he should not doe the worke of a Sauiour. *This is the Fathers will that hath sent mee, that of all which he hath giuen me, I should loose nothing, but should raise it vp at the last daye:* for it is all one as if hee had said, if there were no resurrection, then were I no Sauiour, for if I raise them not, then I saue them not. Therfore first he threatneth death, & then conquereth death: *Paul* concludeth

Ioh.20.7.

Ioh.6.39.

1.Cor.15.55.

deth this as a neceſſarie poynt in diuinitie to ſay: *Chriſt is riſen: ergo, wee ſhall riſe too*, for you ſee he thinketh no argument better, then to ſay, *If it be preached that Chriſt is riſen, how ſay ſome among you, that there is no reſurrection of the dead.* It is the beſt argument that euer was made, to proue a reſurrection, not only in particular, that for ſo much as Chriſt is riſen, it muſt bee confeſſed that there is a reſurrection, if no more ſhoulde riſe but hee: but ſeeing Chriſt is riſen as the head, how ſhall the members ſticke by him, no, but the members muſt follow the head, for as when a man taketh a fall the head riſeth firſt, and then all the bodie commeth after it. So Chriſt hauing riſen from the graue where he lay, is lifted vp into heauen, as our ſpiritual head, and telleth vs in his worde, that hee will not ſend any other, ſauing the com-

1. Cor. 15. 12.

Mark. 16. 6.

comforter to cherrish vs, but to fetch vs, he will come himselfe, that where hee is, there may wee bee also. The Iewes that buried Christ, laid a heauie stone vppon the graue, to haue kept him there, if it had been possible. And now he is risen: all the christians they lay hold vpō him by faith. And as *Iacob* said to the Angell: *I will not part from thee till thou hast bleſſed me*. So the Church saith, draw mee vnto thee, for wee will run after thee: they meane as *Elisha* saide to *Elias*, *I will not leaue thee*, that is, I will goe to heauen, and therefore let mee goe, and then the kingdome of God suffereth violence among them. Herein lyeth the whole burthen of a christian: if yee beleeue that Iesus dyed, & is risen againe, euen so them that sleepe with Iesus, shall GOD bring with him. All must bee assured of this, Christ is risen from the

Iohn 14.3.
Matth. 27.66.
Gen. 32.26.
1. Cant. 3.
2. King. 2.6.
Matth. 11.12.
1. Thess. 4.14.
1. Cor. 15.20.

dead, and is become the fruite of them that sleep, that is, as by the offering of the fruites, all the rest had a blessing, so in christ his resurrection ours is confirmed. This made *Paul* so carefullie to aduertise *Timothie* of this poynte of doctrine, remember

2. Tim. 2. 8. that Iesus Christ made of the seede of *Dauid* was raised againe the third daye, according to my Gospell, remember it, that is, forget it not while thou liuest, but remember it euen when thou diest, and then as he is of that power, that in very death he rayssed the dead, and sent them out of

Matth. 27. 52. their hollow sepulchers into the holy citie to bee seene of such as were aliue. And as while hee liued, hee cal-

Rom. 4. 17. led things that were not, as though they were, as hee did *Lazarus* carkesse by the name of *Lazarus*, and

Ioh. 11. 34. the bodie of the widdowes sonne,

Luk 7. 14. by name of young man. So the houre

shall

shall come, that the dead shall heare the voyce of the sonne of man, and then wee shall all stand vp like the bones that *Ezechiel* sawe. *According to that he hath done, whether it be good or euill.* Therefore *abeat vnusquisque in domum suam:* Let euerie one goe into his owne house, *viz.* looke into himselfe, that he may reforme what is amisse, as *Esay* sayd to *Ezechia, Set thine house in an order.* If ye doe possesse your soules in patience, haue care to keepe them still. As *Rahab* had a red thread tyed in her windowe: so giue the Lorde a signe to remember you when the destroyer commeth, that GOD may haue mercie on you, as you haue shewed mercie to other. Looke how you will bee rewarded, so doe your worke: for you waite for the day of the Lord, as the hireling for the euening, to receiue his reward. He that

Luk.7.14. Ioh.5.28.
Ezec.37.10.
2.King.20.1.
Luk.21.19.
Iosua.2.18.
Iob.14.6.

know-

knoweth of what ſpirit ye are better then your ſelues, muſt needes know you well. He that hath made the eye ſeeth you when ye ſee not him. He that made the heart, foreknoweth your conceit; be where ye will, hee findeth you when you thinke leaſt ypon him, as *Dauid* founde *Saul* a ſleepe in a caue. Say what you will, he knoweth what you ſpeake. As *Eliſha* could tell what the King of Aſſeria ſpake in his priuie chamber. As no vertue ſhall bee vnrewarded with God, ſo no ſinne ſhall be vnpuniſhed with him. For he ſealeth vp your ſinnes in a bagge, as duely as he putteth your teares in his bottle: that is, as hee regardeth the ſorrowe of them that repent like *Ezekia*, ſo hee retaineth the ſinne of ſuch as ſorowe truely, like as *Pharao* did not. That the ſcripture may be true: the cockle muſt continue among the corne vntill

c.14.6.
Luk.9 55.
2 1.Sam.24.5.
2.King.6.12.
Iob.14.17.
Pſalm.56.8.
Matth.13.30.

till harueſt, and no longer. Therefore ſayd *Salomon*, *There is a time for all things, &c.* As the vngodly haue had a time to bee like the rich man on earth, ſo they ſhall haue a time to bee like the rich man in hell. As they haue been like the buſh that was burning, ſo in time they ſhall be like the Sunne ſhining. The Church is like *Iohn Baptiſt*, and *Iohn Baptiſt* was like a candle burning, and ſhining: conſuming himſelfe to giue light to other. But for ſo much as there are ſome that loue not the light, the Iudge muſt deale with thē according to their darknes, making a ſeparation betwixt them, as the pillar of a clowde did betwixt the Iſraelites and Egyptians in the wilderneſſe.

Eccleſiaſtes.

Luk. 16. 25.

Exod. 3. 3.

Matth. 13. 43.

Iohn. 5. 35.

Iohn. 3. 20.

Exodus 14. 20

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